X1

ANIMADVERSIONS

UPON

A late Diſcourſe Concerning

THE

Divinity, and Death of CHRIST.

By EDMUND ELYS, ſometime Fellow of *Baliol* Colledge in *OXFORD*. Apr 1695

ECCLES. Chap. IX. Ver. 10.

Whatſoever thy hand findeth to do, Do it with thy Might: for there is no work, nor device, nor knowledge, nor wiſdom in the Grave, whither thou goeſt.

IF the Author of this Diſcourſe did really deſign to Maintain the Profeſſion of the CATHOLICK FAITH, how is it Poſſible that He ſhould not ſpeak one good Word of the Creed of St. ATHANASIUS, of the NICENE Creed? How is it Poſſible He ſhould ſo Contemn the *Ancient Fathers*,

if His Sentiments, touching *the Faith*, were the same with Theirs? I Appeal to any Man, that has the Fear of God before his Eyes, to Judge whether He do not plainly Deny the Eternity of the PERSON *of Jesus Christ*, in that He says, 'That from the Humane 'and Divine Nature United there did Result '*the Person of the Messias*, who was both 'GOD, and Man. Certainly That which Results from the *Union* of the Humane Nature with the Divine is not *Eternal*, or *From Everlasting*. 'We can Frame, says He, no di-'stinct Idea of that Infinite Essence, and it 'were not Infinite if we could. *Answ.* But we may REFLECT upon that IDEA, which *God Himself*, the ONE BEING *Absolutely Infinite*, has Impress upon all Rational Souls. To know God is to have a *Distinct Idea* of Him. He that Pretends to Frame to himself any Idea of God, Knows not God: For God is LIGHT, and we can have no *Perceivance* of Him, but by the *Influence*, or *Impression* we receive from Him. He says that '*One Opinion* concerning Christ is, That 'Christ was a Divine Person, miraculously 'Conceiv'd, &c. Tho' he had no Existence 'before he was Formed in the Virgins 'Womb. Here I desire that the Christian Rea-

Reader would Obſerve the Subtlety of ſome *Deceivers*, who, by calling Our SAVIOUR a *Divine Perſon*, would Avoid the Abhorrence and Deteſtation they Deſerve, becauſe they will not Acknowledge that He has a Nature *Truly Divine*, or *Eternal*. He tells us 'That 'ſome Philoſophers thought that Souls were 'propagated from Souls; and the Figure by 'which this was explain'd, being that of one 'Candle's being lighted at another; this 'ſeems to have given the Riſe to thoſe 'words, *Light of Light*. It is certain many 'of the Fathers fell often into this Conceit, 'and in this way of explaining this Matter, 'they have ſaid many things, which inti-'mate that they believ'd an Inequality be-'tween the Perſons, and a Subordination of 'the Second and Third to the Firſt: So that 'by the *ſame Subſtance*, or *Eſſence*, they do 'in many places expreſs themſelves, as if 'they only meant the ſame Being in a gene-'ral Senſe, as all Humane Souls are of the 'ſame *Subſtance*; that is, the ſame Order, 'or ſort of Beings; and they ſeemed to en-'title them to different Operations; not 'only in an Oeconomical way, but thought 'that one did that, which the other did not. Here He plainly endeavours to Perſwade us

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to believe that Many of the Fathers were no True Chriſtians, but had a Conceit that there were Three Gods: For moſt certainly if they thought that The Father, The Son, and The Holy Ghoſt, are of the ſame Subſtance, no otherwiſe than *As all Humane Souls are of the ſame Subſtance*, and that they have different Operations, not only in an Oeconomical way, but ſo that one Does what the other Does not, they Thought (in *Effect*) that there are Three Gods. If He would name any One of thoſe, who have Publiſht ſuch Monſtrous Conceptions, we ſhould give him a Punctual Anſwer. In the mean time we muſt Aver to all the World, that not one of the Holy Fathers, of the *Four Firſt General Councils*, were ſubject to any ſuch *Delirium*: And Every one of thoſe, that Deſerve the Name of *Fathers*, ſhall Riſe up in Judgment againſt Him, for laying ſo foul an Imputation upon MANY *Fathers*, not Nameing One of them; ſo that he might Inſinuate a Contempt of them All into the Minds of Unwary Readers. 'Others, ſays He, took 'another way of explaining this, making 'it their Foundation, that the Deity was one 'Numerical Being. *Anſw.* The *Ancient Fathers* did not ſay that the Deity was *One Nu-*

Numerical Being: what they ſaid manifeſtly imports that the Deity is BEING *Simply and Abſolutely*, viz. BEING *Abſolutely Infinite*, ſo that it implies the moſt palpable Contradiction that the True, and Eternal GOD ſhould not be *Abſolutely* ONE. I Deſire that the Learned Reader would be ever Mindful of theſe Words of *Saint* BASIL, in his 141 *Epiſtle*: Ἡμεῖς Ἕνα Θεὸν, ὁ τῷ Ἀριθμῷ, ἀλλὰ τῇ Φύσει ὁμολογοῦμεν. πᾶν δὲ ὃ Ἓν Ἀριθμῷ λέγεται, τοῦτο Οὐκ Ἓν Ὅλως, Οὐδὲ Ἁπλῶς τῇ Φύσει ἐστὶν· ὁδὲ Θεὸς Ἁπλῶς ὁ Ἀσύνθετος καὶ πᾶσιν ὁμολογεῖται· Οὐκ ἄρα ΕΙΣ ΑΡΙΘΜΩ ἐστὶν ὁ Θεός. He tells us that 'Many have 'thought that the Term SON did not at all 'belong to the Bleſſed Three. If He would Name One of theſe Many, and ſhew us where we may find this Execrable Hereſy in Writing, we ſhould undertake, by the Help of GOD, to Manifeſt the Madneſs, and Folly of it. He Slights this Poſition of the Schoolmen, 'That GOD being Infinite, 'every Offence againſt Him has an Infinite 'Guilt, and muſt be expiated either by Acts 'of Infinite Value, or of Infinite Duration; 'and that a Perſon of an Infinite Nature 'was only capable of Acts of an Infinite 'Value; that ſuch a One was neceſſary for 'Expiating Sin. But in all this Gradation,

'there

'there is one Defect, That the Scripture ſets 'none of theſe Speculations before us.

Anſw. There's nothing more Evident in the Holy Scriptures than this, That thoſe that are SAV'D are REDEEM'D *with the Precious Bloud of* CHRIST: And is not that Bloud of Infinite Value? Is not the *Wrath of GOD* againſt All Sin Infinite? Is not Infinite Wrath againſt All Sin as Fully Demonſtrated in an Infinite Holy PERSON, Suffering For All the Sins of the Whole World in the Nature of Man, which He Aſſum'd that He might be Capable of Suffering, As that Wrath could ever have been Shewn, or Demonſtrated to Men, and Angels in the Everlaſting Deſtruction of All Sinners? As for thoſe *Scoptical* Words, 'thoſe Subtle weighings of Infinities one 'againſt another, I ſhall make no other Reflection on them, but only to declare that I Hope the Learned, and Pious Reader will joyn with Me in a juſt Abhorrence and Deteſtation of them. He uſes this very Dangerous Expreſſion: 'The offering this to us 'on ſuch eaſy terms, and the exacting only 'a Sincere Obedience as the Condition of it, 'without inſiſting on an Entire Obedience, 'is another part of the Grace of it. *Anſw.*

SIN-

SINCERE Obedience is ENTIRE Obedience, or the *having Reſpect to All the Commandments of GOD.* He Acknowledges that 'GOD would Pardon Sin in ſuch a manner, 'as ſhould ſhew how much He Hated it, at 'the ſame time that He ſhew'd ſuch Love, 'and Compaſſion to Sinners. But, ſay We, He had not Shewn how much He Hated *Sin*, and how much He Lov'd *Sinners*, if He had not Shewn this Hatred, and this Love to be Both INFINITE, which He ſhew'd with all Poſſible Evidence in *the Sacrifice of the Death of Chriſt*, a PERSON Infinite in All Excellency, and Perfection. 'Every Sin, ſays He, gives a wound, and re-'quires Repentance to waſh, and heal it, but 'every Sin does not ſhut us out from a right 'to the Bleſſings of the Covenant. *Anſw.* Every *Known Sin* does not render us Uncapable of Repentance; but Every *Known Sin* Expoſes us to the *Wrath of God*, and the Sinner has no Grounds to hope for Pardon, unleſs he ſincerely Repent, ſtedfaſtly Purpoſing, by the Help of GOD, to lay down his Life, rather than be Guilty of any *Known Sin* by *Commiſſion* or *Omiſſion.* I pray GOD to Affect the Heart of this Man, and of Every other Learned Perſon, throughout the whole

whole Christian World, with a due Regard to the Writings of the *Ancient Fathers*. Their Following of those Excellent *Holy Men* both in Life, and Doctrine, as they were Followers of *Christ, and his Apostles*, would most certainly Reduce this, and all other Nations, Professing Christianity, to a True State of Christian Peace, and Tranquillity.

ΕΡΧΟΥ ΚΥΡΙΕ ΙΗΣΟΥ.